شباط ١٥ (فبرواري) ١٨٧٩ — صفر الخير ٢٣ ـ ١٢٩٦ عدد ١٧ من السنة الثانية

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MUSEUM

BRITISH INDIA STEAM NAVIGATION COMPANY,

LIMITED.

Under contracts with Her Majesty's Government, the Government of India, the French and Portuguese Government; steamers are despatched as follows:—

From London to Port Said, Suez, Aden, Colombo, Madras and Calcutta . . . . . (*Every 2 Weeks*).

From London to Algiers, Port Said, Suez, Jeddah, Hodeida, Aden, Kurrachee, and the Persian Gulf - - - - - - - - (*Every 2 weeks*).

From London to Lisbon - - - - (*Every 4 weeks.*)

From Aden to Zanzibar, Mayotte, Nossi Bé, and Majunga (Madagascar)—in connection with the line from London to Aden (*Every 4 weeks*)

From Bombay to Kurrachee . . (*Twice a week*).

From Bombay to Persian Gulf Ports, via Kurrachee - - - - - (*Weekly*).

From Bombay to the Malabar Coast, Ports and Ceylon . . . (*Weekly*).

From Madras to Rangoon . . . (*Fortnightly*).

From Madras to the Coromandel Coast Ports, North and South (*Fortnightly*).

From Calcutta to Rangoon and Moulmein - - - - - - - - - (*Weekly*).

From Calcutta to Chittinging & Akyab (*Fortnightly*).

From Calcutta to Port Blair (Andaman Islands) - - - - - (*Monthly*).

From Calcutta to Penang, Malacca and Singapore, via Rangoon & Moulmein - - - - - - (*Fortnightly*).

The sailings of ete steamers are timed to correspond as nearly as possible with the overland mails from Europe, and arrangements have been made with the leading steam lines from England and the Continent, for the interchange of passengers and goods traffic to and from all the Ports called at.

For Rates of Freight and Passage, dates of sailing, and other particulars apply to

GRAY, DAWES & Co., 13, Austin Friar, E.C.

اعلان

من برتش اينديا استيم نافيگاشن كومپانى ليميتيد

قد عقدت شركة الملاحة المذكورة اعلاه عهدة مع الدولة البريطانية والحكومة الهندية والجمهورية الفرنساوية ومملكة البورتوغال بان ترتب سير سفنها البخارية التجارية حسب الترتيب الاتي ذكره .

— من لندن الى الجزائر وبورت سعيد والسويس وعدن وكولومبو ومدراس وكلكوتا (مرتين في كل شهر)

— من لندن الى بورت سعيد والسويس وجده والحديده وعدن وقراشى وخليج العجم (مرتين في الشهر)

— من عدن الى زنجبار ومايوط ونوسي بي وماجونگا (مداكسكار) بالاقتران بسفر السفن التي تسافر من لندن الى عدن (مرة في الشهر)

— من ممباي الى قراشى (مرتين في الاسبوع)

— من ممباي الى خليج العجم عن طريق قرقاشي (مرة في الاسبوع)

— من ممباي الى سواحل مالابار وبورتس وجزيرة سيلان . سرنديب (مرة في الاسبوع)

— من مدراس الى رانكون (مرة في كل شهر)

— من مدراس الى قرامندل وسواحل بورتس شمالاً وجنوباً (مرتين في الشهر)

من كلكوتا الى رانكون وملمين (مرة في الاسبوع) من كلكوتا الى چتنجين واخيات (مرتين في الاسبوع) من كلكوتا الى پينانغ وملقا وسنغفورا مارا برانگون وملمين مرتين في الاسبوع

— من كلكوتا الى بورت بلار بجزائر اندمان (مرة في الشهر)

قد صار الاعتناء بجعل سيرسفن هذه الكومبانية موافقاً لسير الميل (على طريق بريندیزي) من اوروپا الى الاقطار الهندية . وقد جرت معاهدات بين هذه الكومپانية وبقية كومپانيات الملاحين في بريطانية وكل بلاد اوروپا على نقل الركاب والاموال من سفينة الى سفينة ترويجا للشغل وتسهيلا للاسفار والتجارة وعلى شحن اموال وبضائع من كل بندر وفرضة وبلد وحملها بامان واعتناء الى جميع الجهات المذكورة اسماوها في لايحة الاعلان اعلاه .

فمن اراد معرفة قيمة شحن الاموال وتفاصيل اجرة الركاب وتاريخ سفر السفن واوقاتها عليه ان يطلب هذه التفاصيل من وكلائنا في الجهات

غراى داوس وشركاوهم

نبذة

من كتاب تسلسل الاديان تاليف صاحب النحلة

باب اول

لماذا يخاف الناس الحية

قد تمكنت عادة سيئة من بعض الامهات في المشرق ان يلقين الرعبة في قلوب اطفالهن بذكر اسماء وحوش ضارية ودبائب مهولة طمعا في تخميد بكاء اولادهن او تأديبهم ولم يدركن انهن بهذه الشائبة يغرسن الخوف في قلوبهم والجبانة في انفسهم من نعومة اظفارهم . فاذكر ان حضرة السيدة والدتي صانها الله كانت قد اعتادت على تخويفي وانا صبي بلفظتي " بوع بوع ". فكنت اذا سمعتها تنطق بهما جفلت وانا لا ادري معناهما . وانما نبرة صوتها كانت توهمني بانها تتهددني بامر مهول . فلبث الحال على هذا المنوال حتى بلغت السن السابع وكنت تلك المدة بطولها اشد الصبيان خوفا وجبانة لا استجرئ على الخروج من باب الحاجرة وحدي ليلا وان اضطررت الى ايفاء الطبيعة حقها . فكنت ذات يوم واقفا في صحن الدار واذا برجل من طائفة الدراويش دخل علينا فرايت في يده شيئاً اشبه بحبل ارقط وهو يداوله بين يديه وكان اذا حكمته اشعة الشمس لمع ظاهره بالوان مختلفة . فهرعت الى الرجل بسذاجة لأري ما الذي في يده واذا بحيوان جميل الخلقة منقوش البشرة ناعم القشرة يكاد يخطف البصر بتموج جسمه وتكور جرمه فصبوت الى رؤياه ودنوت من الرجل الحاوي لالمس ذلك الحيوان واذا بصوت السيدة والدتي اعزها الله يقرع مسامعي قرع السياط وهي تقول بنبرة صوتها المعهود " بوع بوع " فجفلت هنيهة من ذلك وخلت ان صاعقة انقضت على راسي ثم لما هدى روعي قلت في نفسي ما هذا " البوع بوع ". ولو كان شيئاً مخطرا لما حمله هذا الرجل بين يديه ثم ادخله عبه . فلا جرم انه حيوان وديع وقد جملته الطبيعة بمحاسن والوان يرتاح النظر اليها . فعقعقت صوت والدتي المرة الاولى واقتحمت خطر " البوع بوع " ودنوت من الحاوي وطلبت اليه ان يريني ذلك الحيوان الذي كان ادخله كيسا حين قرع مسامعه تهديد والدتي . فبادر الى اخراجه واخذ يتداوله بين يديه كانه سبحة نظمت خرزاتها من جواهر كريمة فصرت انظر اليه نظر المشغوف بمحاسنه الطبيعية . فلما طال وقوفي بجانب الحاوي هرعت الي والدتي تريد ادخالي الى حجرتها فقلت لها أهاذا هو يا اماه " البوع بوع ". فلاح ابتسام على ثغرها وقالت بلطف اياك ان تلمسه فانه يبتلعك . فقلت لها وانا امرح بسذاجة صبيانية " كيف يبتلعني وانا اكبر منه كثيرا . فحملقت في وجهي بصرها ثم قبضت على يدي وقالت هلم بنا الى الدار . فعقعقت امرها ثانية فهددتني بانها ترفع امري مساء الى والدي (تغمده الله برحمته) . فهبت سطوة والدي واطعتها ثم سرحت الحاوي الى حال سبيله . اما انا فلبث قلبي مشغوفا في محاسن تلك الخليقة . وصرت كل ما اسمع السيدة والدتي تتهدد احد اخوتي الصغار بلفظتي " بوع بوع " اطرب فرحا بعد ان كنت في ما فرط اجفل فزعا وكنت اذا اردت مداعبة والدتي سألتها عن مقر " البوع بوع " وانا تارة ابسم واخرى اضحك . فدرت والدتي اصلح الله شأنها وشأن جميع الوالدات باني قد خلعت عن عاتقي نير الخوف وايقنت بان " بوع بوعها " قد استحال الى موضوع مسرتي فكفت منذ ذاك الحين عن تهديدي بلفظتي " بوع بوع ". ثم خرجت ذات يوم في بعض الصبيان اريد التفسيح في جنائن امد فجال الحديث بيننا عن الحية فقلت لله در ذلك الحيوان ما اجمله خلقة واحسنه منظرا . فانتهرني واحد من الصبيان وقال صه فان الحية مأوى ابليس ان ذكرتها حضر بها الينا فاماتنا قلت خسئا لكم من اين عرفتم ان الحية مأوى ابليس قالوا حكى والدانا ان الشيطان تبواء الحية قدما . قلت قد اوهم عليكم والداكم كما زعمت ان توهم علي والدتي قالوا وكيف كان ذلك فقصصت القصة عليهم وحدثتهم بما

جرى لي مع الحاوي وحيته وكيف اني شغفت بحسنها فضحكوا من كلامي وقالوا الحية حيوان غدار يميت من يلدغه في الحال . قلت لا يضر حيوان بانسان ان لم يسبق الانسان الى مضرة الحيوان . قالوا هذا يصدق في بعض الحيوان . وقد حكينا عن والدينا ان نوعا من الحيات يسكن المنازل بمنزلة حراس ولا يضر باهل المنزل ان لم يسبق الانسان الى الاضرار به . قلت وقد حكيت هذا انا ايضا عن والدتي . فانها زعمت انها رأت حية في حجرة من حجرات المنزل مكورة على كوارة الملح وانها لم تضر بها وهذا عندي ضرب من الاوهام واضغاث احلام ولكنني كنت والحالة هذه اود لو ان ارى حية . وكنت مولعا في جمع شلحها وحفظه بين اوراقي وكتبي . فلما تفرغت الى العلوم وتعلقت على الاسفار في الامصار رأيت رسم الحية وذكرها قد ملأ الاقطار وضاقت به التواريخ وصحف الاخبار وولعت بها امم الارض بالطول والعرض . وعقد عليها العلمآء واصحاب الاديان فاخذت اعمل الفكرة في الاستقصآء عن صحة قصصها وقلت لا بد من وجود سر غامض في هذا الحيوان وصرت اطالع تواريخ الامم التي خطرت بلادها واستعنت على نيل مرغوبي باتقان اللغات اليونانية واللاتينية والايتليانية والفرنساوية والانكليزية والتركية والسريانية والكلدانية والعبرانية . وحفظت شيئًا من الارمنية والكردية املا في اقتباس نور الحقائق من مصنفات علمآء اوليك الامم واجتناء الفوائد جنى النحل للعسل من حدائق فلاسفة قبايل الارض التي درت حول نطاقها دورة كاملة في اربعة اعوام متتابعة وقطعت تسعة بحور منها بحر الروم والاتلنتيك والاوقيانوس المحيط وبحر الصين وبحر يابان وبحر الهند وبحر العرب والبحر الاحمر . وجمعت الى كتاب ما عثرت عليه من سر هذا الحيوان وانشغال قلوب الناس فيه كل وقت وزمان . وهذه نبذة من ذلك الكتاب .

فصل ثالث

في تعبد الفينيقيين للحية

عبادة الحية قديمة عهد، وقد انتشرت على وجه البسيطة كلها وتمسكت بها امم الارض باسرها كما ستقف على صحة ذلك من سياق الكلام . فقد عثرنا على عبادة الحية في اسيا وافريقية واوروبا حتى في اميريكا واوسترالية وجزائر بحر الاوقيانوس . ولنا عليها ادلة راهنة تثبت حقائقها التاريخية فان قيل ما الذي حمل البشر على التعبد للحية . قلنا روى المورخ سانقونياتون الفينيقي المشهور (وهو الذي عاش قبل حصار مدينة ترواد وحريقها من اليونان قبل التاريخ العيسوي باثني عشر جيلا) ان عبادة الحية كانت شائعة في ارض كنعان . وكنعان اسم فينيقي الاصل مركب من "كن" و"عان" ومعناهما "الارض الواطئة" وهي التي سماها اليونانيون "فينيقية" اي "بلاد النخيل" . وموقعها على سواحل بحر الروم من حدود جبيل الى صور وصيدا وعسقلان او غزة . وكان يعتقد الكنعانيون بان الحية اله وحذا المصريون حذوهم في ضلالهم . والذي حملهم على هذا الاعتقاد اسباب . منها . تفردت الحية بقوة غريبة وروح حيواني شديد اكثر من جميع ما دب على الارض . وانها مع ما هي عليه من عدم الاطراف لتستعين بها على الحركة فتتحرك وتمشي اسرع من الحيوانات ذوات الاطراف . ثانيا من خصائصها ان تشلح من وقت الى اخر شلحها القديم وتجدد شبابها . ثالثا كل ما شلحت زادت قوة وكبر جسمها . رابعا انها تعيش اعمارا طويلة . خامسا فيها من الحكمة والفطنة ما يندر وجوده في غيرها . فهذه الصفات حملت القدماء على الاعتقاد بان الحية اله متصف بالحكمة والقوة والخلد . وهذا جعلهم ان يحووا الحيات في معابدهم ومن الغرائب كان الفينيقيون يصفون الحية "بالشيطان الصالح" . وكذلك سمى المصريون كيناف اول ملك من ملوكهم "بالشيطان الصالح" رمزا عما حوى من الحكمة والفطنة .

فصل رابع

في تعبد المصريين للحية

عبد المصريون في تيبايس الها خفيا لا يقع تحت ادراك الحواس البشرية وكانوا يكرهون تمثيله بصورة انسان او حيوان وكانوا يدعونه "ياهوه" ومعناه "الكيان" . وروى ديودوروس المورخ اليوناني نقلا عن مانيثو (Manetho) زعيم دين التيبايسين بمنفيس انهم كانوا يصفون هذا الاله الخفي "بروح الكون" وعنهم اخذ فيثاغورس الفيلسوف هذه التسمية وسمى الله" روح الكون" ثم حرف اسم "ياهوه" التيبايسي وجعله "يوفيس او يوپيتر" وعنه اخذ فرجيليوس الشاعر الروماني وقال "الكون مملوء من يوپيتر" واراد بذلك روح الحيوة . وكان اهل تيبايس يرمزون عن الههم ياهوه بنار تلتهب في عليقة لا تحترق دلالةً على ان روح الكون يحيي بحرارته الطبيعية العالم باسره ولا يفنيه . وعن اهل تيبايس اخذ موسى عليه السلام اسم "ياهوه" وجعله عبرانيا "اهيه اشراهيه" ومعناه "هو الذي هو" . وكان موسى قد درس العلوم على كهنة تيبائس وعلمائهم وتضلع في اسرار عقائدهم فاخذ عنهم رمز النار والعليقة . (سفر الخروج) وعن موسى اخذ زردوشت الفيلسوف الزندي وعلم الصابيين عبادة النار . وفرض على زعماء الدين ان لا يطفوا النار المقدسة في معابدهم ولا ينفخوها بفمهم ليلا تتدنس بنفسهم ومن تعدى منهم هذه الوصية أُحرق بالنار حياً . اما سكان مصر الاسفل فعبدوا ارواح ملوكهم وجدودهم كما يفعل اليوم الصينيون . وجمعوا بين عبادة ارواح ملوكهم وبين عبادة الحية . ثم تمادوا في عبادة بقية الحيوانات فعبدوا العجل الذي عبده الاسرائيليون في البرية ثم عبدوا التمساح والهر والفار والسمك والكلب والخنفساء والصقر ونهر النيل والبصل والكراث وهلم جراً . اما تعبدهم للحية ففاق جميع المعبودات . وقد اثبت هذا المعلم اوسابيوس في كتابه المعنون "باستعداد الانجيل" (فصل ١ - عدد - ٩) وقد شاهدت بعيني وانا سايح في الديار المصرية صور معبوداتهم المذكورة مرسومة على تيجان ملوكهم وقبورهم وعلى الاهرام واعمدة معابدهم وجدرانها . وكان قدماء المصريين يصورون اله الصمت المسمى "هربوقرات" (Herpocrates) في صورة رجل منتصب على قدميه وفي يده عكاز وعليه حية ملتفة . وكانوا يصورون الههم العظيم المسمى "كيناف" (اي مهندس الكون) في صورة حية وفي فمها بيضة . وكانوا يصورون الاله "طوث" (اله الشفاء) في صورة حية راكزة على نقطة ذيلها . وكان لهم معبود اخر في صورة انثى اسمها "هيجايا" (Hygea) كانوا يصورونها امراة وفي عنقها حية تشرب من كاس في يد المرءة . وكانوا كذلك يصورون الاله "ايزيس" (Isis) في صورة حية . وكانوا يعبدون ايضا الحية المسماة في التورية العبرانية باسم "سيراف" او سيرافيم التي عبدها فيما بعد الاسرائيليون في البرية لما قرضت الحيات عددا غفيرا منهم حتى رفع موسى حية من نحاس على عصا وقال للشعب كل من نظر اليها آمن على نفسه من لدغ الحيات . وكان المصريون يصورون معبودهم "سيراف" المذكور في صورة راس انسان مقترن بجسم حية .

فصل خامس

في تعبد اليونان للحية

زعم هرودوتوس اول مورخي اليونان ان هرقليس (Hercules) اول من ادخل عبادة الحيات الى بلاد اليونان . وهذا مردود فقد روى المورخون الثقاة ان اليونان من نسل قدماء التورانيين سكان جبل قوقاس وبلاد بين النهرين . وكان التورانيون يعبدون الحيات من عهد قديم لم يتصل التاريخ الى تحديد زمانه . وعن التورانيين اخذ اليونان عبادة الحية وكانوا يزعمون ان الاله افلون (Apollon) قتل الثعبان المسمى "فيثون" (Python) وكان ثعبانا كبيرا يصفونه "بابن الارض" . وروى لوشيانوس (Lucianus) ان ابنةً عذراء كانت تجلس على كرسي مثلث الارجل وتحتها جلد الثعبان الذي قتله افلون . وكان اليونانيون يزعمون

ان الثعبان كان ينطق بفم الابنة العذرآء وينذر بالغيب وينبيء بالمستقبل . وكانوا يسمون الحية المعبود لها في هياكلهم باسم " دراكون " (Dragon) ثعبان . ويصفونه " بمصدر الحكمة " . وقد جاء في تواريخ اليونان ان غارا عظيما كان في ارض ابيروس (Epirus) وعليه سورٌ منيع . وكان اليونانيون يحوون فيه عددا وافرا من الحيات يزعمون انها من نسل الثعبان المسمى باليونانية " فيثون " المعبود له في هيكل الاله افلون بمدينة دلفوس . وكانوا كل سنة يقيمون عيدا حافلا لتلك الافاعي ويعرون ابنة عذرآء عراءً تاماً ويدخلونها غار الحيات وهي حاملة في يدها قوتا لتطعمها وكانوا اذا تناولت الافاعي القوت من يدها استدلوا من ذلك على طهارتها وثبوت بكارتها وقدوم سنة مخصبة . واذا آبت من اخذه تشأموا في زوال بكارة العذرآء وقدوم عام ممحل .

فصلٌ سادس

في تعبد اللاتينيين للحية

اتصلت عبادة الحية الى بلاد لاسيوم وتمسك بها اللاتينيون ايضا . وكان الشاعر اللاتيني لوكانوس من جملة عبدة الحيات وقد روى ذلك عن نفسه في بعض قصائده منها قوله

" Nos quoque, qui cunctis innoxia Numina terris
Serpitis, aurato nitidi fulgore, Draconis."

ما ترجمته — نعبد نحن ايضا جميع حيات الارض المنقوشة بلون ذهبي لامع بمنزلة اله صالح — . وعن اللاتينيين اخذ عبادة الحية جميع قبائل اوروبا القدمآء كاهل اسوج والجرمان والانكليز واهل ايرلندا وغيرهم . اما مدينة رومية فلم تدخل اليها عبادة الحية الا قبل التاريخ المسيحي باربعماية واثنين وستين عاما . وكان ذلك لما بعثت الدولة الرومانية رسلا الى ايپيداورس (Epidaurus) تطلب ارسال الحية المقدسة الى رومية لتكف الطاعون الذي اهلك شعبها . ومن ذلك الحين انعكف الرومانيون على عبادة الحية وصاروا يجلون مقام الثعبان وينزلونه منزلة نبي يسكن في معابدهم ويتولى حراسة منازلهم . ثم سرى هذا الوهم من رومية الى البلاد الواقعة بين الدجلة والفرات لما استولى الرومانيون على تلك البلاد . ولبث راسخا في عقول اوليك القوم الى ما بعد التاريخ العيسوي وجعلهم يعتقدون ان في بعض المساكن القديمة العهد حيات تحرس المنازل . وما زال هذا الوهم راسخا في عقولهم الى الان . وكثيرا ما سمعت السيدة والدتي تسرد علي هذا الوهم وانا طفل وتقول انها قد شاهدت الحية الحارسة منزلنا وانها لم تضر بها . ولا شك في ان السيدة والدتي لم تخترع هذه القصة من عند نفسها لما هي عليه من الصلاح والسداجة وانما تلقنتها من ابويها وقومها . ويترجح عندي ان اهالي امد وبلاد بين النهرين تلقنوا تلك الاوهام من الرومانيين الذين غزوا بلادهم وتملكوا فيها زمانا . وتدل على ذلك اثارهم الباقية في تلك البلاد . من جملتها كتابة بالقلم اللاتيني رأيتها على اسوار مدينة امد بقرب باب المدينة المعروف " بباب الجبل " نقشها الرومانيون في ظاهر السور على عهد قسطنسيوس ابن الملك قسطنطين الكبير الذي اصلح بناء اسوار مدينة امد ودعاها باسمه قسطنسية . وكانت عبادة الحية شائعة في اسيا في عهد الرومانيين . وكانوا يصورونها في صورة امراة في يدها اليمنى حية وفي يدها اليسرى مقذاف سفينة . وكان الرومانيون قد حذوا حذو اليونان واتخذوا غارا عميقا مظلما في بقعة من الارض اسمها لافينيوم (Lavinium) على مسافة ستة عشر ميلا من مدينة رومية في جوار معبد مشيد للالهة يونو (Juno) قرينة الاله زوس (Jupiter) . وجعلوا في ذلك الغار حية كبيرة . وكانوا في بدء كل عام ياخذون ابنة عذرآء ويعرونها عراءً تاما ويدخلونها ذلك الغار المظلم وهي حاملة قوتا للحية . فان تناولت الحية القوت من يد العذرآء تفألوا على ثبوت بكارتها وقدوم عام خير وبركة . وان آبت الحية تناول القوت من يد العذرآء تشأموا من ذلك على زوال بكارتها وقدوم عام ممحل .

(ستاتي بقيتها في الاجزآء التابعة)

POPULAR ERRORS REGARDING THE PAPYRUS.

In Adams' "Roman Antiquities" the Egyptian papyrus plant is described as about ten cubits high, and as having several coats or skins one above another like an onion, which coats were peeled off with a pin in the process of paper making. In Smith's "Dictionary of Greek and Roman Antiquities," it is said that the papyrus tree grows in swamps to the height of ten feet or more, and paper was prepared from the thin coats or pellicles which surround the plant. Liddell and Scott's Greek Lexicon says that paper was made of the inner bark of the papyrus. And similar other works of high character, encyclopedias, and the like, give a false account of this interesting plant.

Calling attention to these misstatements, in the *Library Journal*, Mr. Ezra Abbot, of Harvard University, says: "The papyrus plant (*Cyperus papyrus* of Linnæus, or *Papyrus antiquorum*, Willd.) belongs to the family of *Cyperaceæ* or sedges; it is an endogenous plant, with a triangle stem; and to talk about its "inner bark," and "layer" like the coats of an onion, is a simple absurdity. One might as well speak of "the inner bark" of a stalk of Indian corn or of a bulrush. The error has originated from ignorance or forgetfulness ef the elements of botany, and the consequent misinterpretation of the passage in Pliny (*Hist. Nat.*, xii. 11-13, al. 21-27), which is our source of information about the ancient manufacture of paper from this plant. One of the words which Pliny uses to describe the very thin strips into which the cellular substance of the stem was sliced in making the paper is *philytra*, which strictly denotes the inner bark of the linden tree, also employed as a writing material. Hence the papyrus has been conceived of as an exogenous plant, with its outer and inner bark, and has actually been called a "tree." The botanists of course have not made such a mistake.

Mr. Abbot points out a still more absurd mistake in the English translation of Guhl and Koner's "Life of the Greeks and Romans," which says the stalk . . . was cut longitudinally, after which the outer bark was first taken off; the remaining layers of bark, about twenty in number (*philytra*), were carefully severed with a pin; and, afterward, the single strips plaited crosswise; by means pressing and permeating the whole with lime water, the necessary consistency of the material was obtained." The word mistranslated lime water is *Leimwasser*, which means glue water.

NITRIC ACID PRODUCED BY THE ELECTRIC LIGHT.

Mr. T. Wills, F.C.S., has been making some experiments on the production of oxides of nitrogen in the electric arc. The atmosphere of course consists mainly of oxygen and nitrogen, but simply in a state of mechanical mixture; if these gasses become chemically combined they form several oxides of nitrogen, most of which are strong and corrosive acids. At a high temperature small quantities of these gasses can be made to unite. This is the case when the electric sparks are passed through air; also during the combustion in air of very hot flame, such as that of hydrogen; it therefore seemed probable that, as the temperature of the electric arc is undoubtedly very high, nitric acid, or some other oxide of nitrogen might be produced by the electric light. The first experiment was rather surprising. A glass cylinder placed over an electric lamp (Foucault's regulator) for two minutes, and afterward examined, was seen to contain a perceptible amount of red fumes, due to peroxide of nitrogen The air surrounding the lamp was next drawn through a solution of potash, and the amount of nitric acid estimated; this gave 10 to 12 grains of nitric acid produced per hour (it may eventually prove to be more, the difficulty being to collect the whole of it). The next step in the rescearch will be to examine the various forms of electric light, with a view to determine the amount of nitric acid produced by each. One of the advantages heretofore claimed for the electric light over gas light has been that the products of combustion of the former were harmless, while gas light produces the deadly carbonic acid.

WINE FROM ORANGES.

Experiments have recently been in progress in countries ravaged by the phyloxera, in regard to the substitution of orange juice for grape juice in wine making. The first wine made from oranges, in Spain, has just made its appearance in the market of Valencia. Four kinds have been produced, one of them a sparkling wine. They are all said to be of an attractive color, perfectly clear, of an agreeable, sweet, slightly acid flavor, and of an alcoholic strength of about 15 per cent.—*Scientific American.*

مدحت باشا والاصلاح

سيدي صاحب النحلة

المعروض غب الدعا المفروض واصل طيه نبذة مترجمة عن نشرة "پال مال" في ما نيط بمدحت باشا فاطلب اليكم ان تنشروها في عمد النحلة الغرآء حسب دابكم الحميد ولكم الفضل ودمتم كما رمتم — (المحب ويليام فريلند)

خاضت النشرات الانكليزية كثيرا في الاصلاح الذي قد صمم على اجرآئه والي سورية منها نشرة پال مال فانها نشرت نبذة بتاريخ ٤ شباط (فبرواري) صرحت بما عند هذا الوالي من التأهب الى اصلاح شأن المملكة العثمانية قالت النشرة المذكورة — برحت مدة منذ تولى مدحت باشا على سورية واعين الناس شاخصة اليه ليروا اي اصلاح جرى على يد هذا المصلح ولما لم يشاهدوا شيئًا كادوا يأيسون منه ويدخلون الاصلاح في خبر كان . ولكن مهلا ايها الناس . لا يغرس المرء شجرة مسآء ويطمع في جنى ثمرها صباحا فقد غرس هذا الوالي غرسات الاصلاح وهو يترقب نموها بفروغ صبر . فانه قد نظم لايحة في ما هو مصمم عليه من الاصلاح وفي ما هي محتاجة اليه البلاد واعرضها على السلطان فان جرى التوقيع عليها بادر والي سورية الى اجرآئها وان ابى السلطان التوقيع عليها تنزه مدحت باشا عن اللوم فان المأمور مسئول بما أُمر به فقط . اما مآثر هذا الوالي فهي اشهر من ان تذكر وقد رأينا ثمارها في البلاد التي تولى امرها ولا نرتاب في انه لا يقصر في حق ولاية سورية . ومن جملة ما انطوت عليه لايحة الاصلاح التي نظمها مدحت باشا هو انه رأى مدخول ولاية سورية السنوي . . . . ٥ ليرة ونيف وان مصاريفها تزيد عن مدخولها نحو . . . . ١ ليرة . فصرح في لايحته ان اوقع السلطان على بنودها جعلت دولته مدخول ولاية سورية مليونا من الليرات مع تقليل مصاريفها . ومما يدلنا على نباهته في تدبير المالية هو ما ابتكر باجرآئه في توفير نفقة الحجاج من الشام الى مكة . فكانت الدولة قد رتبت لنفقة محمل النبي ماية الف ليرة كل عام . فرأى سفر الحج بحرا اقل مصروفا فعرض على زعمآء الدين ان يبطلوا ارسال الحج من الشام الى مكة برا . فعظم هذا في بادي الامر على زعمآء الدين وقالوا هذا يناقض الدين قال ايتوني بآية من القرآن تناقض هذا فافحموا عن الجواب فقال ارسلوا الحج من الشام الى بيروت ومن هناك الى جده بحرا ومنها الى مكة برا باقل مصرف . ومن اصلاحاته الحميدة انه اشار على الباب العالي ان يضرب ضريبة على الاراضي بدل الاعشار . ولما كان هذا التبديل كثير المصاعب عني الوالي في ايجاد وسائل ملائمة لدفع المصاعب كلها . وقال ايضا قد ثقل دفع الاعشار على الرعايا ولا يدخل خزنة الدولة ثلث ما يجمع من الاعشار والباقي يتقاسمه الملتزمون والمرتشون . وقد ارتأى الوالي ان يضرب على كل دلم من الارض من قرش الى ٤ قروش حسب خصبها وغلالها . اما الاراضي التي تنصب فيها اشجار فتعفى من الضرائب عشر سنين ونصبات الاشجار تعطى للفلاح عفوا . ومن قصر في دفع الضريبة اخذت الحكومة جانبا من ارضه واعطتها لمن يقوم بحقها . ومن ضرائب الاراضي يدفع الحكم معاش الضباط والمامورين لسد باب الرشوة في وجوههم . ثم قال يقتضي مبلغ . . . ٥ ١٣ ليرة لاجل الاشغال النافعة وتصليح الطرقات حسب الخريطة الجديدة . ولا يخفى ان محاصيل المملكة العثمانية لوافرة جدا وانما عدم ترويجها صادر عن صعوبة نقلها ولا ينقل منها على ظهر الدواب الا ما جل من الاموال الثمينة فعدم وجود عربات جعل الناس ان يداوموا على نقل السلع على ظهر الدواب والمرور باراض رخوة تاركين جانبا الطرقات الممهدة لشدة صلابتها . فلما كان الوالي في ايالة بغداد امر اهل القرى التي فيها طرقات للعربات ان ينقلوا بالعربات الغلال التي يدفعونها للدولة برسم الاعشار ومن خالف امره فرض عليه عشرا مضاعفا ففي بادي الامر تذمر الفلاح واما بعده فاطاع . وكذلك سعى هذا الوالي باصلاح حال العشاير المتوحشة في ايالة بغداد . ففي بعض قراها يعتاش الناس من البلح وكان اهل قرية كثيرة

التمر يتشكون من سكان ضيعة لا تمر فيها كانوا يسرقون من غلال ارضهم فاستدعى الوالي المتهومين وزجرهم فاحتجوا بان "القلة افضت الى السلة" وان الجوع احوجهم الى السرقة فقال الوالي ان عدتم الى السلب ثانيةً سجنت شيخكم ستة اشهر اما ان اثبت انه نصب عشرين نخلة في ارضه فاعفوا عنه وسوف افعل هكذا حتى يثبت كل منكم انه زرع عشرين نخلة فانطلقوا الان طائعين ومن رغب في الحصول على نصبات اعطاه الحكم عفواً فلم تمر مدة والا غدت القرية المذكورة بستان نخل وبطل السلب. فهنيئاً للدولة العثمانية ان عرفت قدر هذا المصلح وقت امتحانها

زواج غريب

ان لبعض كتاب روفيو بارزيان نسبة غريبة ذكرناها على ما رواها قال تزوجت بارملة لها بنت وقعت محبتها في قلب ابي فتزوجها فاصبح ابي صهرا لي وبنت زوجتي اماً لي فولد لزوجتي ولد فكان ابن حمي ابي وابن عم لي لانه اخو بنت زوجتي وولدت زوجة ابي ولدا فكان اخا وحفيدا لي لانه ابن بنتي واصبحت زوجتي جدة لانها حماة ابي واصبحت انا زوجا لزوجتي وحفيد لها ولما كان زوج الجدة جدا كنت انا جدا لنفسي . (الجنان)

قاع البحر

ان الناس يصبون الى ان يقفوا على ما تغطيه مياه البحار من الحيوانات الكثيرة والغرائب العديدة والاشياء التى غرقت فيه . وربما ظن غير المتعلمين ان سطح الارض في البحر سهل مع انه غير منتظم فاحيانا يكون قليل العمق فتتكون عنه المصاطب والقاع المرتفع . وترى احيانا نقطة بارزة تظهر على سطح البحر وحولها اعماق مختلفة وربما ارتفعت الى ان قاربت الظهور . وهذا يدل على وجود جبال تحت البحر وكثيرا ما يكون العمق واحدا على اتساع عظيم من البحر وهذا يدل على وجود سهول في قعره . ومن الاماكن ما ينحدر المسبار فيه ثمانية الاف متر وهذ يدل على وجود اودية عظيمة تحت المياه . ويكون البحر قليل العمق عند الشواطي المنحدرة فياخذ قاعه ينخفض بالتدريج انخفاضا لطيفا الى بعد عظيم من الشاطي . ويكون عميقا في الرووس . وهذا كله يدل على ان قاع البحر ذو خفض ورفع كسطح الارض . ومعدل اعظم عمق البحر ٣٨٠٠ متر فتكون مياهه مليونين من الميرياميرات . (الجنان)

A WOMAN'S LOVE.

"Marriage makes or mars a man." A mistake in matrimony is a mistake for life. But marriage was intended "for better," not "for worse." "A good wife is from the Lord." She gives her husband an object on which to concentrate his thoughts and affections, a cheerful, happy home. In prosperity, she softens him; in adversity, she strengthens him. Her stimulating sympathy lifts him above himself. She brings out the man in the man. She helps him to be a victor in the battle of life, and therefore a king amongst men. "A virtuous woman is a crown to her husband."

Deep the recesses of the dark blue sea,
Broad the expanse of the clear sky above;
But neither half so fathomless can be
As is the depth of a true woman's love.

Stern fate, that causes dearest friends to part,
The strongest, the holiest ties may often sever;
But in the secret of a woman's heart,
The love once kindled will remain for ever.

Man, in the heat and fervour of his life,
May soon forget the love that's scorned and slighted;
But woman, hidden from the world's wild strife,
Will sorrow ever for the hope that's blighted.

And as the ivy round the oak that grows,
Will cling to it the tighter when 'tis shaken;
So to the heart which true affection knows,
Affliction will a deeper love awaken.

The rose is stricken with the tempest's blast,
The violet at at the north wind's breath will sicken;
But, woman's love through all things firm will last,
And sorrow will new fervour quicken.

If thou would'st woman's deep devotion prove,
Oh! use it tenderly, and slight it never;
For, though no trials can its firmness move,
Unkindness will its ardour crush for ever.

AN INTERESTING ADVENTURE.

An interesting account of the explorations and adventures of Major Butler is given by a Bushire correspondent of the *Times of India* in the following extract:—

That officer, having left India in 1877, went to Aleppo subsequent to making preparations in London for his travels abroad. Berejick on the Euphrates was next reached, twenty-two mile from which stands Girablaoos. Here by deciphering an inscription on stone, Major Butler recognised the spot to which Julian the Apostate retired from Antioch when desiring to bathe in the Euphrates, as well as the passage which Belisarius defended against the Persians. This, therefore, is assumed to be the site of the ancient Heropolis, which has hitherto been assigned to modern Mumbetch. Ra-sol-'aine, in the centre of the great Assyrian deserst, where it is believed no European had ever been before, was next reached, and here Major Butler discovered the source of the River Khaour. Thence Sindjar and Mosul were respectively arrived at. Passing through Persia he went to Meshed, and then went among the Turkomans, who, since 1842, have allowed no European to escape. Major Butler, however, established the most amicable relations with them, but whilst at Koochan, near the Turkoman frontier, believing that the Persians would be held responsible for any injury done him, the Prime Minister of Persia telegraphed to the Governor there to send the traveller back to Teheran. This the Governor refused to do, and Major Butler proceeded on his way with his companion, Henry Hammond, "a brave young fellow of about nineteen years of age," to Feruza, to bid his Turkoman friends good-bye, being received by the chiefs there with great honour. Early on the day following his arrival, however, the Persians ordered a body of sixty soldiers into the fort, where they deprived Major Butler and his companion of their arms and luggage; while on the morning following this the Governor of the place with some forty men took them to a spot in the glen, and, after separating them, ordered Major Butler to dismount, as he was about to be shot. With this request the latter refused to comply, adding that, if he were to be shot, he would give the signal to fire by taking off his hat. The Governor thereupon cocked his gun, but he put it down in astonishment when the Major took off his hat, and in admiration of his courage asked him to be their chief. The Turkomans on hearing of this outrage, swept down in large numbers on the district, pillaged it, killing some of the men, and walking off with cattle and plunder. The Governor was subsequently flogged and dismissed from his post. On returning, Major Butler, in about eight days, surveyed nearly two-thirds of the Euphrates Valley line from Bagdad to Dheir; and, having been ordered to rejoin his regiment (the 9th) at Peshawur, he left Kurrachee on the 9th of December, and will probably have an interview with the Viceroy at Lahore.

THE LARGEST LOCOMOTIVE ENGINE.

The largest and most powerful locomotive engine ever built in this country, probably in the world, recently went West for service on a long and heavy grade on the Rocky Mountain section of the Southern Pacific Railroad. It is a ten wheel tank engine of consolidated pattern, having 8 driving wheels and a pony (to-wheel) truck. The cylinders measure 20 by 26 inches, and the driving wheels are but 42 inches diameter. The boiler is enormous, being straight, 58 inches diameter. It has 213 tubes, each over 11 feet long. The fire box is about 10 feet long. A water tank almost the entire length of the boiler, rests on top of the engine, and when filled with water will add considerably to the weight. The truck wheels are 30 in. in diameter, and are of paper, with steel tires, similar to those now being used so extensively under the Pullman sleeping cars, and on the Metropolitan Elevated Railroad, New York. The engine, when in working order will weigh 118,000 lbs. The great weight and size of the boiler and the small driving wheels combined form a tremendous power, well suited to the work the engine has to perform. The eight driving wheels are merely to distribute the weight, for if the weight rested on but four, no track ever laid could withstand the pressure. The weight is so great that the Western railroads, over which it must pass would not permit it to go over their bridges, so it had to be taken to pieces and carried over in sections. The Pittsburg *Telegraph* says that it passed over all the bridges of the Pennsylvania road without being dismantled.—*Scientific American.*

KEROSENE DANGERS.

A correspondent mentions a source of danger in the use of Kerosene lamps which seems to have been generally over looked, namely the habit of allowing lamps to stand near hot stoves, on mantelpieces, and in other places where they become heated sufficiently to convert the oil into gas. Not unfrequently persons engaged in cooking or other work about the stove will stand the lamp on an adjacent mantel-piece, or even on the top of a raised oven; or when ironing will set the lamp near the stand on whicn the heated iron rests. It is needless to enlarge upon the risky character of such practices.

THE MICROPHONE AND HINDOO LADIES.

Thomas S. Talt, of Baroda, India, communicates to *Nature* a suggestion as to new uses of the microphone. Two subjects of interest in connection with the practical application of the microphone have lately been brought to my notice says the writer, by Raja Sir T. Madava Row, K.C.I.S., Dewan of Baroda. In the hopes of securing a little assistance from some of your scientific readers I hasten to lay them before you.

The first question is with reference to the use of a microphone as a stethescope. It seems that native ladies of high position decline altogether to allow a doctor to examime the chest in the ordinary manner. Sooner than submit to such an examination they would prefer to die. Certainly rather a staggering fact for those imbued with European ideas. In the cause of humanity it is therefore desireable to do something for those whose position and caste would be imperilled by direct examination. If the microphone could be so delicately arranged as to transmit the ausculatory sounds, a medical ear, even at a distance, would surely be able to detect the existence of any disease of the heart or lungs. In the few experiments that we have made with our limited appliances we have been able to hear the ticking of a watch at a distance of about 200 yards, and the roar of a black ant when attacked by his companion, but as yet we have heard no internal sounds from the human breast, Perhaps with better devised instruments some one may have been able to obtain that which has yet been denied to us. I am sure that native ladies would be glad to get an affirmative answer to the question, "Can the microphone be used as a stethescope?"

The second subject seems to be a more difficult one to grapple with.

"In the undulating region of Travancore, where the water bearing strata heave and fall according to the locality concerned, I have come across a set of professional men who are generally consulted by those who wish to sink wells in view to ascertain whether, at a given spot, a well may be sunk with the probability of finding water near enough. These professianal men undertake to predict where the springs will be found near, and where they will be found at a greater depth, and their predictions are generally verified with great accuracy. I took some trouble to ascertain how these men are enabled to predict the proximity, or otherwise, of the springs underground. Brushing aside the ceremonies and incantations they perform in view to deceive others and perhaps themselves also, I found that they can detect the proximity of water in the strata beneath. By practice the ear is made very sensitive, and the degree of distinctness with which they hear the sound of flowing water enables them to approximately predict the depth of the springs. It is in this manner that appropriate spots are selected for sinking wells.

"Now, would any of the instruments you are experimenting with magnify the sound of the subterranean flow of water so as to greatly facilitate the process I have described? If so, it may be a considerable practical gain."

To this query I have hitherto been able to return no other answer than a negative one. Both the subjects are practical ones, and I only hope that there will be before long some light cast upon them.

THE BLACK SPOT OF JUPITER'S DISC.

Mr R. D. Schmipff, in reply to Mr. Eadie, says that "it is unquestionably the shadow of one of Jupiter's moons," from which the reader would imply that it could not possibly be anything else. By reference to any good work on astronomy, it will be seen that both bright and dark spots have been observed in Jupiter's belt at irregular intervals for the last two centuries. It was by watching these that the rotation of the planet on its axis was ascertained. One of these spots, first noticed in 1665, disappeared and reappcared regularly in the same form for more than 40 years.

RUSSIA AND ROUMANIA.

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The *Daily Telegraph* publishes a very disquieting telegram from its correspondent at Vienna with reference to the difficulty which has arisen between Russia and Roumania on the question of the new Rumano-Bulgarian frontier. In the Special Commission appointed in virtue of the Treaty of Berlin the Russian Commissioner insisted upon the new line being traced at a sufficient distance from Silistria to leave that fortress twenty-seven kilometres from the Roumanian frontier, while his six colleagues insisted upon the extension of the Drobudscha frontier to within 800 yards of Silistria; and, as no understanding could be arrived at, the Commission suspended its labours. A short time ago Russia suggested that it should meet again; but Count Andrassy before giving his consent put the question point-blank as to whether, in case of a similar result after further deliberation, Russia would submit to the decision of the six Commissioners who were opposed to their Russian colleague. The answer from St. Petersburg was negative, and "implied," it is stated, "that under no circumstances would Russia agree to any other boundry line than that originally proposed by her representative on the Commission." What follows is yet more serious. General Angelescu received instructions from the Government at Bucharest on Friday last to occupy the entire line from Arab Tabia to Mangalia; but on his summoning the Russian officer in command to give up the place the latter replied that he had no orders to do so, and consequently refused. General Angelescu then telegraphed to Bucharest for fresh instructions, and received a reply directing him to take a sufficient number of men with him to capture the place by force if necessary. These orders were forthwith carried out, and the Russian garrison, finding itself in the presence of superior numbers, evacuted the fort without resistance. Last Saturday, however, the Roumanian Government received two intimations, one direct from St. Petersburg and the other from General Todleben, to withdraw the troops from Arab Tabia immediately. This demand has been met with a formal refusal at Bucharest; and "news that a collision has taken place is to be apprehended." Whether, however, these apprehensions will be realised or the quarrel patched up by some means or other must depend upon the importance which is attached at St. Petersburg to the question in dispute; but the significance of the affair for Europe will remain practically unaffected by the ultimate turn of events. What gives it so disturbing a character is the insight which it affords into the temper not merely of Russian generals (for if the above report be true there is no possibility of throwing the blame upon over-zealous subordinates), but of the Russian Government itself. The time has not yet arrived by some months for the redemption of the more important pledges given by Russia in the Treaty of Berlin; but what we see is that on the first opportunity which *has* offered itself for Russia to show her respect for international decisions she contemptuously defies the will of Europe. Her high-handed claim to override the conjoint authority of the European Powers in this matter of the Roumanian frontier may or may not be abated; but the fact that she should have asserted it does not auger well for her behaviour next May. It at all events suggests the possibility that, necessary as a pacific policy would seem to be for Russia in view of her gathering internal troubles, it is not to be counted upon with absolute confidence.

ITALIAN HOME POLITICS.

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Signor Tajani's speech on the ecclesiastical policy of the Government is approved of by the Moderates, and has given the greatest satisfaction at the Vatican. Despite the constant appeals to the press, to the association, to the bishops, to revive the voluntary contributions of Peter's Pence, that, at one time source of wealth, is stagnating at the fountain. The cause is simple. The moderate Catholics say times are hard with all; we cannot drain ourselves of necessities for others. Let the Pope accept the three millions and a half of the Civil List and the problem is solved. At present his Holiness continues his Commissions of Inquiry into sinecures, waste, and peculation. Only the other day he passed an order to the agents to pay into the treasury all the fines and taxes, grants, and dispensations, in gold, as received from abroad, and no longer to pocket the agio, which in these times varies from 10 to 15 per cent.

THE CASHIER APE.

"Monkeys," says an Arabic proverb, "can talk perfeetly well if they chose so to do; but they are too olever to let us into their secret. Well they know that, were they to speak, they would be made to work; so they wisely hold their tongues." If certain strange stories that have recently reached our hemisphere from the distant realm of Siam be founded upon fact, the "incomplete man," as some German physiologists describe our respected ancestor, whose fondness for apples is considered to have exercised considerable influence upon the destinies of humanity, is made to work in many several ways, despite his affected ignorance of articulate language. His prudent silence avails him nought in the domain of the White Elephant; and there are—at least so we are assured by an old Austrian resident at the Siamese Court—few professions which he may not be taught to practise with amazing skill and admirable precision. He is trained to fish for crabs with his tail, as comical a pursuit as can well be imagined, except, perhaps, for the worthy and intelligent ape engaged in it, who sometimes gets a "bite" from a monster crab that he is totally unable to land, and falls a victim to the superior weight of his Cancer Ferox, who drags him into the water, drowns, and finally devours him. The Siamese ape is also stated to be in great request among native merchants as a cashier in their counting-houses. Vast quantities of base coin obtain circulation in Siam, and the faculty of discrimination between good money and bad would appear to be possessed by these gifted monkeys in such an extraordinary degree of development that no mere human being, however carefully trained, can compete with them. The cashier ape meditatively puts into his mouth each coin presented to him in business payments, and tests it with grave deliberation. If it be genuine, he hands it ever to his master. If it be counterfeit he sets it down on the counter before him with a solemn grimace of displeasure. His method of testing is regarded in commercial circles as infallible; and, as a matter of fact, his decision is uniformly accepted by all parties interested in the transaction. But, though a true and invaluable servant to his own particular master, it seems that his moral character is not altogether irreproachable. His deplorable passion for fruit renders him the terror of Siamese market gardeners, who find brute force inadequate to restrain him from visiting their orchards, and therefore have recourse to divers and sundry stratagems, one of which is reported to be as successful as it is certainly ingenious. A specially active and enterprising ape is captured and carefully sewn up in the skin of a tiger cat. He is then turned loose in the orchard of his predeliction, and straightway clambers, as well as he may, encumbered by an unfamiliar garment, into the branches of a fruit tree amongst his unclothed fellows. Scarcely do these latter set eyes upon him, with all his feline terrors thick upon him, when a dreadful panic strikes them, and they scramble away with piercing screeches and agonised chatterings. Never more do they return to an orchard which they believe to be infested by the deadliest enemy of their race. The startling intelligence is rapidly disseminated throughout the monkey society of the neighbourhood, and the wily gardener enjoys an absolute immunity from depredation for ever afterwards; for the very thought of a tiger-cat appals the simian soul, and doubtless the tale of "the awful apparition in Ting-tse's orchard" is handed down in quadrumanous families from generation to generation.

NEW CORAL BEDS NEAR SICILY.

During the past year a new and valuable coral bed was discovered on the south-west of Sicily, between Sciacca and Porto Empedocole The coral is not only abundant but of excellent quality. One coral merchant of Torre del Greco, having fifty barks employed on one bed, secured in a few days ten tons of coral of the very finest quality. The Algerine coral grounds have been nearly deserted on account of the new finds.—*Scientific American*.

A DOG-SKINNING MACHINE.

A Birmingham manufacturer sends to the *Birmingham Post* the following copy of an enquiry which he has received from a Turkish house for a "dog-skinning" machine. The inquiry, he adds, is quite *bona fide*. "One of my customers is in want of a 'dog-skinning' machine. You have probably seen or known of such a thing. Through this machine holding the dogs, when still alive, in a few minutes the skin is off them, and the dogs also killed thus, without giving them much torture. Please send drawings and lowest prices, &c."

LE CONTE'S THEORY OF MOUNTAIN FORMATION.

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Dr. Joseph Le Conte, in his "Elements of Geology," lately published, gives a very complete theory of mountain formation, based upon the supposition that the earth is solid.

The earth is regarded as made up of concentric isothermal shells, each cooling by conduction to the next outer, and the outermost by radiation into space. For a long time the outermost would cool fastest. But a time would come when the outermost would become of a nearly fixed temperature, receiving heat from external and internal sources, while the interior would still continue to cool by conduction. The interior, because cooling faster, and also because the amount of contraction for equal cooling is greater at high than at low temperature, would contract faster than the exterior. The interior would tend therefore to shrink away from the exterior, which following it down, would be subjected to powerful horizontal pressure, and must finally yield somewhere. Mountain chains are the lines along which the yielding of the surface to horizontal thrust has taken place. This yielding is not by upbending into an arch, leaving a hollow space beneath, nor yet into such an arch, filled and supported by an interior liquid, as usually supposed; but by mashing or crushing together horizontally, like dough or plastic clay, with foldings of the strata, and an upswelling and thickening of the whole squeezed mass.

The theory here presented accounts for all the principal facts associated with mountain chains. This is the true test of its general truth. It explains satisfactorily the following facts: 1. The most usual position of mountain chains on the borders of continent. 2. When there are several ranges belonging to one system, these have been formed successively coastwards. 3. Mountain chains are masses of immensely thick sediments. 4. The strata of which mountain chains are composed, are strongly folded, and, where the materials are suitable, are affected with slatey cleavage; both the folds and the cleavage being usually parallel to the chain. 5. The strata of mountain chains are usually affected with metaphorisms, which is great in proportion to the height of the chain and the complexity of the foldings. 6. Great fissure eruptione and volcanoes are usually associated with mountain chains. 7. Many other minor phenomena, such as fissures, slips, and earthquakes, it equally accounts for.

THE ANTIQUITY OF WEAVING.

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The earliest records of the art of weaving are to be found in the Old Testament. Pharaoh arrayed Joseph in "vestures of fine linen," and Job lamented that his days were swifter than a weaver's shuttle, the use of this simile proving that the shuttle was a common and well-known object at the time. Portions of woven cloth and a weaver's shuttle have been found among the remains of the Lake dwellings, and as the latter are believed to belong to the stone age, the origin of the art may possibly have been coincident with the existence of man. Few if any savage races have been discovered altogether ignorant of the art, and many of them have brought it into a considerable degree of perfection; while the relics of the ancient Peruvians and Egyptians show that they were skilled weavers. Some fragments of Egyptian cloth were found on examination to be woven with threads of about 100 hanks to the pound, with 140 threads to the inch in the warp, and 64 in the woof. Although the art was practiced extensively, and with no mean skill, in very ancient times, it progressed slowly and gradually—by small steps at long intervals. The great advances in the art of weaving have been made during the past 300 years, mainly during the past century.

A MILK SNAKE SWALLOWING A STRIPED SNAKE.

Mr. John M. Howey, of Canandaigua, N.Y., states that, in last August, while mowing out fence corners with a scythe, a milk snake (*Ophibolus*) started out of the grass in front of him. He struck it and cut it into to parts, the scythe passing within about three inches of its head. "Imagine," he says, "my surprise when a tail stuck out of the wound. I pulled it out and found it to be a snake of the common 'striped' variety (*Eutœnia*), and about two-thirds as long as the milk snake. It had, of course, been swallowed head first, and the head was nearly digested."

throughout Asia during the predominance of the Romans. They represented it under the figure of a female holding in her right hand a serpent, and in her left an oar. Following the example of the Greeks the Romans also availed themselves of a cave in their territory of Lavinium, about sixteen miles from Rome, near the temple of Juno, the reputed wife of Jupiter, in which they placed a large serpent. At the opening of every year they, also, used to introduce a virgin into that gloomy cave, provided with a basket of provisions. If the serpent took the food it was regarded as a proof of her virginity and as the augury of a plentiful year; but if the food was refused, the girl's purity was suspected, and a year of scarcity was held to be predicted.

To be Continued.

THE PLAGUE IN RUSSIA.

The spread of the plague threatens to have serious consequences both for the trade and the finances of Russia. The authorities at St. Petersburg, warned by the attitude of neighbouring States, are at last waking up to the necessity of earnest efforts to stamp out the epidemic. General Loris Melikoff has been despatched to Astrachan with extraordinary powers; authorization is given to burn infected villages, and a strong military detachment is to be sent to enforce the necessary quarantine. In the meantime, the German and Austro-Hungarian Governments have prohibited the importation from Russia of linen cloths, rugs, furs, skins, hair, leather, feathers, and a number of other articles. Austria-Hungary likewise requires railway carriages to be disinfected; while Germany has forbidden Russian railway carriages to be admitted across the border, thus impeding seriously all intercourse between the two empires. Roumania and Servia show themselves disposed to follow the example of Vienna, the former having already allocated a sum of money for quarantine purposes. The rouble notes, consequently, continue to depreciate, and in Berlin there is a general fall of securities. The difficulties foreseen may have political consequences, and, besides, the German, railways will lose much valuable traffic.

THE VOLTAIC PENCIL.

There is at the present time scarcely a single branch of industry to which electricity is not lending its aid. Art, however, has thus far received but little benefit from this source, if we except the application of electricity to electro-metallurgy. We are pleased to learn, then, that an important discovery has just been made at Paris by M. Bellet, whose invention consists of a voltaic pencil, by the use of which designers and draughtsmen will be enabled to dispense entirely with the aid of the engraver. The editors of *Electricite* state that they have examined beautiful proofs of lithographs and etchings obtained withont the use of the graver, by the effect of a voltaic arc produced at the point of an ordinary black lead pencil. Encouraged by his success the inventor has taken out patents in various coutries, and a company has been formed to carry out the process, which will soon be placed before the public. At present there are being prepared models of a series of apparatus which will allow any artist, however ignorant of the mysteries of electricity, to reproduce immediately, and without the aid of any artizan, the most delicate and complicated drawings; and this, too, by a simple process and at a very moderate price. By a slight modification of the system there may be produced: (1) Stencils analogous to those produced by the Edison pen; (2) lithographs; (3) etchings; (4) stereotypes or typographical work. The initiators of this discovery are confident that an entire revolution will take place in the process of illustrating papers by means of their electrography. — *Scientific American.*

A VEGETABLE GREEN FOR CONFECTIONERS.

It appears, according to one of our French exchanges, that from the grains of raw coffee there may be extracted a beautiful green colouring matter adapted to all the purposes of the cook and confectioner, and which will undoubtedly prove of great value as a commercial product, inasmuch as the number of green colours suitable for such uses, and which are not poisonous, is very limited. According to M. Zech, who describes the process of extraction, the coloring matter is obtained in the following way: The coffee grains are crushed and oil is extracted by means of ether; they are then dried and agitated with the white of eggs, so as to form a sort of paste, and the latter is exposed for several days to the air. The presence of the white of eggs then determines the appearance of an emerald green. A simpler process is to merely moisten the crushed and dessicated coffee berries with water, expose them three or four days to the air, and extract the colouring matter by means of alcohol.

coiled serpent. Further, their great deity *Keenaf*, that is "The Architect of the Universe, was symbolized by a serpent with an egg in its mouth; and their deity *Toth* "the God of Health," as a serpent standing erect on his tail. Hygea, a female divinity of theirs, was represented with a serpent coiled round her neck, and in the act of drinking from a bowl which she holds in her hand. They also adored the Serpent called in the Hebrew Scriptures "Seraph," or "Seraphim," which the Israelites afterwards worshipped in the wilderness when they were bitten of serpents, and when Moses uplifted a brazen serpent on a pole, and directed all those who were bitten to look upon it and be healed. This said "Seraph" was worshipped by the Egyptians under the form of a creature having a human head attached to a serpent's body.

Chapter V.

The Worship of the Serpent among the Ancient Greeks.

It was thought by Heredotus, the earliest of Greek historians, that Hercules was the first to introduce the worship of the Serpent into Greece; but this notion is generally rejected. Trustworthy historians have shown that the Greeks are descendants of the ancient Turanians, a people who inhabited the Caucasus and Mesopotamia. The Turanians had worshipped the Serpent from time immemorial, and it was from them that the Greeks derived that *cultus*. They held that the god Apollo killed the Serpent Python, a large brute who was styled "the offspring of the Earth," and Lucian relates that a virgin used to sit on a tripod placed upon the skin of the serpent slain by Apollo, and that the serpent used to speak through her, giving notice of unforeseen and future events. This idol, which was set up in their temples, they styled the Dragon, and described it as "the Source of Wisdom." Greek historians further relate that there was a large cave in Epirus, surrounded by high walls, where large numbers of serpents were kept, under the belief that they were the offspring of the Dragon, styled "Python," in Greek, and which was worshipped in the temple of Apollo, at Delphos. The people held a great feast every year in honour of these vipers, in the course of which they stripped a virgin quite naked, holding a bowl of food in her hands, whom they introduced into the cave to feed them. If the vipers accepted the food thus offered them it was held to be a proof of the immaculate virginity of the girl, and the prognostic of a fruitful year. On the other hand, if the creatures refused the food therefrom the girl's purity was doubted, and a year of scarcity was augured.

Chapter VI.

The Worship of the Serpent among the Latini.

The Worship of the Serpent found its way into Latium and was adapted by the Latini. The Roman poet Lucaner was one of its votaries, as he himself testifies in these lines :—

"*Nos quoque, qui cunctis innoxia Numina terris*
Serpitis, aurato nitidi fulgore, Draconis."

From Athens the worship of the Serpent was introduced among all the peoples of ancient Europe, such as the Swedes, the Germans, the English, Irish, &c. But it was not introduced into Rome until 462 years B.C. At that time the Roman government sent messengers to Epidaurus requesting that the holy Serpent might be forwarded to them in order to arrest the plague which had destroyed a large portion of the citizens. From that period the Romans betook themselves to the worship of the reptile, honouring it with the dignity of the Dragon, and regarding it as a prophet dwelling in their temples, and as a watch over their houses. From Rome this superstitition returned to Mesopotamia, when the Romans gained possession of that territory, and it continued to prevail until after the commencement of the Christian era, insomuch that the notion became widespread there that some old buildings were specially guarded by serpents, a superstition which survives up to the present day. My mother, while I was yet a child, used frequently to dilate on this subject, affirming that she had actually seen the serpent-guardian without experiencing any harm therefrom. It is not to be supposed that a good and simple woman like my mother concocted these stories; she merely repeated them as she herself had heard them. My own opinion certainly is that the people of Diarbekir and of Mesopotamia got these notions from the Romans when they invaded that country and held it for a considerable time. As to their occupation of Diarbekir, the ancient Amida, the Latin inscription still existing on the walls of the city, close to the gate called "Babu-'l-Jabal," and which I myself have seen, is proof positive of the fact. It records that it was set up during the reign of Constantius, the son of Constantine the Great. Further, the worship of the Serpent prevailed

SERPENT WORSHIP.

Extract from a work on the Evolution of Religions, by the Editor of the AN-NAHLAH.

PART III.

On Serpent-Worship among the Phœnicians.

THE worship of the Serpent is of very ancient date, and, as we shall attempt to show, has prevailed over the world at large, and comprehended among its votaries all tribes of the human family. Traces of its existence, of which we have abundant historical proof, are to be met with in Asia, Africa Europe, America and Oceania. How comes it that this peculiar worship obtained so extensive a footing? Sanconiatho, the famous Phœnician who lived prior to the siege of Troy and its destruction by the Greeks, that is, about twelve centuries before the Christian era, states that it prevailed over the whole of Canaan, meaning thereby the land of Phœnicia. The name "Canaan" is composed of two words, *Can* and *'Aan*, which when conjoined signify the Low Land. The Greeks styled the country *Phœnicia*, or the Land of Palms. It is situated on the coast of the Mediterranean from Jubail to Sidon and Tyre, end extends as far south as Askelon and Gaza. The Canaanites held the Serpent to be a god, in which they were copied by the Egyptians. Several notions are supposed to have led them to entertain this belief, among which were the following:—

1. The Serpent was supposed to possess wonderful power, together with an animal spirit far transcending that of all other reptiles, and that albeit destitute of motor appliances it was, nevertheless, able to surpass them in speed.

2. The Serpent periodically casts its skin and seems thereby to renew its youth.

3. With every fresh skin it was supposed to increase in size as well as vigour.

4. It was endowed with a long life, during which it was presumed to collect and retain knowledge and prudence far beyond the power of any other creature.

These are some of the notions which actuated the ancients to attribute Divine qualities to the Serpent, such as wisdom, power, and immortality, and to give it a place in their temples. The Phœnicians, moreover, styled it the "Good Devil," the name given by the Egyptians, doubtless for similar reasons, to their first king, Cheops.

CHAPTER IV.

The Worship of the Serpent among the Egyptians.

The people of Thebes adored a *Hidden Deity*, who was held to be imperceptible by the senses. Hence they eschewed all representations of him in any form. This deity was styled, in their language, "Yahwah," or the Self-subsisting. Diodorus, the Greek historian, quoting from Manetho the high priest of Heliopolis, says that another title given by them to this deity was *The Soul of the Universe.* Pythagoras, the Greek philosopher, borrowed the title from them when he designated God as *The Soul of Nature.* He also transformed the Theban *Yahwah* into *Jovis* and *Jupiter*, from whence Virgil, the Roman poet, most probably says, "Creation is full of Jupiter," meaning thereby the Spirit of Life. The Thebans represented their *Yahwah* under the symbol of a bush, burning without being burnt, typifying that *the Spirit of Life* pervades all creation without destroying it. Moses, in all probability, borrowed his *Yahwah* from the Thebans, giving it the Hebrew signification of "I am that I am," or, "He is the Self-subsisting." Moses had studied under the priests and doctors of Thebes, and being well versed in all their mysteries he adopted from them the symbol of the Burning Bush, (Exodus iii.). Zoroaster, the Zend philosopher, took it in turn from Moses, and taught the Sabæans the worship of fire, enjoining the hierophants of his religion never to suffer the holy fire to go out in their temples, nor to blow it out, lest it should be defiled by their breath, and any one transgressing these ordinances was to be burnt alive. To this worship the inhabitants of Lower Egypt added that of the souls of their kings and ancestors,—a worship prevailing among the Chinese at the present day,—and next, that of all other animals, and even of inanimate nature. Thus they worshipped the calf, as did the Israelites in the wilderness; then the crocodile, cat, rat, fishes, the dog, the beetle, and the hawk, and next the Nile, onions, leeks, &c.; nevertheless their adoration of the Serpent ranked above all others. This is confirmed by the historian Eusebius in his *Evangelical Preparations*, (bib. i. s. 9). I myself, while travelling in Egypt saw the figure of that reptile on the crown of their kings, in their graves, their pyramids, and the walls and pillars of their temples. The ancient Egyptians also worshipped Hippocrates, "the God of Silence," represented by the upright figure of a man holding in his hands a

النحلة

(لندن ١٥ شباط ١٨٧٩ — صفر ٢٣ — ١٢٩٦)

علبة البلايا

زعم شعرآء اليونان القدماء ان الاله زوس حنق على پروموثاوس الانسان الاول وصمم على الاقتصاص منه فخلق له امراة سماها پندورا وجدت نعمة في اعين جميع الالهة فامرهم زوس ان يهديها كل منهم شيئًا من انفس ما عنده فاهدتها الزهرة الهة الجمال شطرا من محاسنها . واهدتها مينرفا الهة الحكمة شطرا من حيلها . واهدتها الهة الغنج والدلال نصيبا من فتنتها . واهداها عطارد اله الفصاحة شطرا من عذوبة الكلام . اما الاله زوس خالقها فاهداها علبة مختومة اودعها مجموع البلايا وامرها ان تهديها بعلها الانسان الاول يوم اقترانها به . فلما اقبلت على پروموثاوس وكان على جانب عظيم من الدهاء درى بان الاله زوس عدوه قد قد كمن له فخاخا يريد قنصه وعقابه بفتنة تلك الحورية الجنية فآبى اتخاذها زوجة له . اما اخوه الاصغر فكان خسيف العقل فافتتن بجمال المرءة وتزوجها . وهي اهدته العلبة المهلكة . فلما فتحها تطايرت منها جميع البلايا واجلبت عليه وعلى ذريته شر النكبات فمن يلقي نظره على احوال البشر الحاضرة يظن بان علبة پندورا المهلكة قد فتحت في وجه الانسان وخرجت منها جميع البلايا وفتكت بالعالم اجمعين . فهاذا حرب وطاعون وجراد وجوع ولاقة اشغال وكساد التجارة وتضاعف الضرائب والمكوس وطوفان وافلاس وبرد صارم قد تحالفوا على خراب الكون اجمع . ثم لم تختم حرب في اوروبا الشرقية والا فتحت اخرى في افغانستان ولحقت بها حرب ثانية في بلاد زولو من افريقية واجرت مقتلة ذريعة في الجيش الانكليزي وقرضته عن اخره . والطاعون قد فشى بالروسية واهلك قوما غفيرا والقى الرعب في قلوب سكان الارض طرا . جيوش مجنحة من الجراد قد حطمت اراضي الهند وسورية وافنت محاصيل الفلاح واعدمته ثمار كده وعرق جبينه . كساد التجارة قد اوقف دولاب الاشغال واجلب على دهاقنة العالم خسائر باهظة وابطل المعامل والقى الوفا في الوف من الفعلة في وهدة العازة والجوع . قد كثرت الضرائب على الناس لايفاء نفقات الحروب وقلت النقود في ايديهم . ومن العجب العجاب نرى بلاد الانكليز التي هي اكثر اهل الارض غناءً قد كبا اهلها تحت ثقل هذه المصائب والناس فيها يموتون جوعا ويدنقون بردا . فهل بقي شي اخر في علبة پندورا ولم يخرج في وجه الانسان . نعم زعم اوليك الشعراء ان اخر ما فضل في عقب العلبة كان الرجاء والامل . فعلينا ان نتمسك بحبال هذا الرجاء والامل

شعر

عسى الكرب الذي امسينا فيه * يكون ورآءه فرج قريب

THE BEE.

LONDON, FEBRUARY 15, 1879.

PANDORA'S BOX.

To use a mythological figure, one might fancy, in contemplating the present state of the world, that Pandora's fatal box had been opened, and that there had issued therefrom a long string of evils to the human race. War, pestilence, swarms of locusts, famine, strikes, depression of trade, increase of taxes, floods, bankruptcies, and exceptionally severe weather, have combined to bring upon many of the fairest lands as much misery as did the terrible plagues of Egypt. War had scarcely ceased in Eastern Europe when it broke out in Afghanistan, with the usual consequences of murder and bloodshed. War rages in Zululand, where the British force has been butchered by the wild and infuriated Africans. The dire plague decimates the inhabitants of several districts in Russia, and the East and West are trembling at its possible inroads upon their borders. Flights of locusts have appeared in India and Syria, eating up the toil of the husbandman. General depression of trade has thrown thousands, even in in this generally prosperous country, out of employ, and brought misery into many happy households. Taxes for various purposes increase, and the wherewithal to pay them decreases. Employers of labour are obliged to lower the wages of their workmen in order to make both ends meet. Thousands of labourers have resisted the offer, and a general strike among them paralyses almost every department of trade and manufacture. Engineers, boiler-makers, workers in steel and iron, dockyard porters, fire-men, coal-heavers, besides other craftsmen have struck work and have thrown themselves either upon their Unions or upon their respective parishes whereby the poor-rates will be greatly increased. It is sad, very sad to contemplate these accumulated miseries, but as far as Great Britain is concerned the elasticity of her rescources, and the combined energy of its rulers and people will in time surmount this terrible crisis. Hope was at the bottom of Pandora's box, and our hope is that a benificent Providence will shortly assuage and cause to disappear all these grievous troubles which have fallen like an avalanche upon the inhabitants of the world.

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تنبيهات للمكتتبين بالنحلة

— من يقبل الجزء الاول من السنة الثانية يحسب مشتركا ونرسل اليه الاجزآء بالتتابع .

٢ — ان الذين يطلبون ان ترتب باسمهم نسخة من النحلة يجب ان يرسلوا ثمنها سلفا باسم القس لويس صابنجي صاحب النحلة فقط وليس باسم غيره . فان ارسلوا الدراهم باسم غيره فلا يتعهد صاحب النحلة بارسال النشرة اليهم .

٣ — قد اعتاد بعض على ان يطلبوا من الادارة صور وقوالب صور بدون ارسال ثمنها سلفا فصاحب النحلة لا يلتفت الى طلبتهم ما لم يستلم الثمن سلفا .

٤ — قد اعتاد بعض على ارسال رسائل غير خالصة اجرة البريد . وهذا مغائر للاصول . فكل كتاب ياتي الى ادارة النحلة غير خالص الاجرة نرده الى مرسله ويلتزم مرسله ان يدفع عليه اجرة مضاعفة .

اعلان للمشتركين بالنحلة

نلتمس من القاطنين بالاقطار الهندية والعربية وبلاد العجم الذين جددوا اشتراكهم بالنحلة هذه السنة ايضا ان يفوضوا وكلاءهم بلندن ليتكرموا بدفع قيمة الاشتراك عنهم الى صاحب النحلة القس لويس صابنجي فان الوكلا الموما اليهم يأبون دفع المبلغ بدون تفويض جديد . فالمأمول ان لا يتاخروا عن ذلك، ولهم الاجر والثواب .

اعلان

علينا ان ننبه باننا لا نقبل اوراق نوط روبيات هندية . فان هذه الاوراق تخسر من قيمتها في بلاد الانكليز كثيرا . فان ورقة نوط بعشر روبيات لا توازي بلندن اكثر من ١٢ شلينا . فقد اعتاد المشتركون بالنحلة في الاقطار الهندية وبلاد العربية ان يرسلوا لنا ورقة نوط عشر روبيات على حساب عشرين شلينا ونحن لا نقدر نصرفها باكثر من ستة عشر شلينا وهكذا نخسر في كل نوط اربع شلينات وهذا لا يوافق المصلحة . فالمشتركون في الاقطار الهندية والبلاد العربية مثل عدن وجده والحديده اوغيرها يسهل عليهم ارسال قيمة اشتراكهم حوالة على ادارة البوسطة بلندن كما اسلفنا (Money Order) باسم صاحب النحلة القس لويس صابنجي . وان يخبرونا بذلك لنعرف اسماءهم ونرسل لهم وصلا بالمبلغ لان من فروض المتوظفين بادار البوسطة ان لا يبيحوا باسم من يرسل الدراهم على يدهم .

اعلان مهم

نعلم الجمهور باننا قد رفعنا وكالة النحلة عن السادات تروبنر وشركائهم فيجب على الذين يكاتبوننا من الان وصاعداً ان لا يرسلوا تحاريرهم ورسائلهم الى نمرة ٥٧ لودغت هيل كما كانوا يفعلون سابقا . بل جميع الرسائل والمكاتبات والحوالات وصكوك الدراهم يجب ان تكون باسم صاحب النحلة بالخط الانكليزي هكذا —

REV. JOHN LOUIS SABUNJIE, F.R.A.S.,
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MR. GLADSTONE AND THE MIDLOTHIAN LIBERALS.

The following letter has been received by Mr. John Cowan, chairman of the Liberal committee of Midlothian:—

Hawarden Castle, January 30, 1879.

I hold before you, as I have held in the House of Commons, that the faith and honour of the country have been gravely compromised in the foreign policy of the Ministry; that by the disturbance of confidence, and lately of peace, which they have brought, they prolonged and aggravated the public distress; that they have augmented the power and influence of the Russian empire, even while estranging the feelings of its population; that they have embarked the Crown and the people in an unjust war, full of mischif, if not of positive danger to India; and that by their use of the treaty-making and war-making powers of the Crown they have abridged the just rights of Parliament and have presented that prerogative to the nation under an unconstitutional aspect which tends to make it insecure. Thus the particular subjects before us, which separately are grave enough, all resolve themselves into one comprehensive question—the question whether this is or is not the way in which the country wishes to be governed. I hope that when the time arrives the constituencies will decide this issue, in whatever sense it may be, at any rate in manner plain and definitive. I think that in the invitation before me the Liberals of Midlothian have sought to do what they could towards thus presenting the question intelligibly as a public and not a personal question. It is with a similar view that I loyally and gratefully accept the offer, and will co-operate in giving it effect. I have in this letter addressed you only on national affairs, which at present more than usually outweigh for every district and every interest its own particular and local questions; but I am aware that there are special subjects in which the skilled agriculturists of Midlothian feel a special concern, and I need hardly assure you that if I receive the honour of their confidence these subjects will have my careful and unbiassed attention.—I remain, Sir, your most obedient and faithful servant, W. E. Gladstone.

John Cowan, Esq.

ثمن كل عدد من النحلة شلين . وقيمة الاشتراك بها عن سنة واحد وعشرون شلينا نقدا وكل من ارسل لصاحب النحلة قيمة اشتراكه اما حوالة على بنك بلندن واما حوالة على ادارة البوسطة الانكليزية بلندن مع اجرة البوسطة - المبلغ ٤ شلينات والكل ٢٥ شلينا تعهد صاحب النحلة بارسال النشرة له باوقاتها . وهكذا عنوان صاحب النحلة فليكن بالانكليزي

Address: REV. JOHN LOUIS SABUNJIE, F.R.A.S., Proprietor of the "an-Nahlah,"
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